



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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| <p>1. Let-say[you^s]: (<i>had been</i>) revealed³⁵⁴⁶ to me verily it^{x3547} <i>istama'a</i>³⁵⁴⁸ (<i>affirmably listened</i>) <i>nafaron</i> (<i>three to less than ten</i>) of the Jinn, so said they^z: verily we heard a Qur'an^x <i>Ajaba</i>³⁵⁴⁹ (<i>primely-marveling</i>).</p> | <p>قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ
مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا
عَجَبًا ﴿١﴾</p> |
| <p>2. [<i>Ir</i>^r] a right-guides to the <i>rush'de</i>³⁵⁵⁰ (<i>discernment at maturity and strict adherence to what is right</i>) so we believed by it^x and never [<i>we</i>] partner (<i>other deities</i>) by our Lord an <i>ahadan</i>³⁵⁵¹ (<i>a lone/any-one</i>).</p> | <p>يَهْدِي إِلَى الْرُّشْدِ فَآمَنَّا بِهِ
وَلَن نَّشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾</p> |
| <p>3. And verily He, (<i>is</i>) <i>ta'aala</i> (<i>ever elevated</i>[He]) our Lord's <i>Jaddo</i> (<i>Majesty/emanation</i>) neither <i>ittakbatha</i>³⁵⁵² (<i>took and made</i> [He]) a she-consort and nor a child.</p> | <p>وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ
صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾</p> |
| <p>4. And verily it^x [<i>was</i>] saying our mooncalf on Allah <i>shattatta</i> (<i>excessiveness</i>).</p> | <p>وَأَنَّهُ كَانَتْ يَقُولُ سَفِيهُنَا عَلَى
اللَّهِ شَطَطًا ﴿٤﴾</p> |
| <p>5. And (<i>that</i>) surely we presumed that never say the mankind and the Jinn on Allah <i>katheban</i>³⁵⁵³ (<i>utter-lie</i>).</p> | <p>وَأَنَا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسُ
وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾</p> |
| <p>6. And verily it^x [<i>was</i>] men of the mankind refuging by men of the Jinn, so they^z augmented them an overburden.</p> | <p>وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ
بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾</p> |
| <p>7. And verily they^z presumed like you^c presumed that never missions³⁵⁵⁴ Allah an <i>ahadan</i>³⁵⁵⁵ (<i>a lone/any-one</i>).</p> | <p>وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن
يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾</p> |
| <p>8. And surely we touched the Heaven^w so we found it^w (<i>had been</i>) filled (<i>by/with</i>) hard watchers and flames.</p> | <p>وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا
مُلْتَمَتْ حَرًّا شَدِيدًا وَشُهَبًا ﴿٨﴾</p> |
| <p>9. And surely we were sitting of it^w sittings for a hearing; so whoever <i>yasta'me'ea</i>³⁵⁵⁶ (<i>[he] seeks/affirms-listening</i>) now [<i>he</i>] finds for him a flamer-ambush.</p> | <p>وَأَنَا كُنَّا نَقْعُدُ مِنهَا مَقْعِدًا
لِّلسَّمْعِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ
لَهُ شُهَابًا رَّصَدًا ﴿٩﴾</p> |

³⁵⁴⁶ The word “أُوحِيَ” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded)! And “الوحي” is *fire or king*! See اللسان!

³⁵⁴⁷ The pronoun “هـ” in “إِنَّه” = is “ضمير الشأن” = “the case or conditional pronoun” = “the fact of the case” = “that”!

³⁵⁴⁸ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

³⁵⁴⁹ The word “عجبا” could be: (1) the *infinitive noun* for *intensity*, so *primely* is prefixed; or (2) *subjective noun* meaning *causing wonderment, possessor of wonderment*! See الدرر المصون!

³⁵⁵⁰ See the *Lexicon* attached to this *Translation* for the word “الرشد” and its meaning!

³⁵⁵¹ See the *Lexicon* attached to this *Translation* regarding “أحد”!

³⁵⁵² The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ”, as stated in لسان العرب; so, “اتَّخَذَ” is always *taking and making some thing of what was taken*! Thus, it is *not* just the mere *taking*!

³⁵⁵³ The word “كَذِبًا” is an *infinitive noun* to intensify the action of the verb, hence utter is used for such intensification! See إعراب القرآن لمحمود صافي!

³⁵⁵⁴ The word “بَعَثَ” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*!

³⁵⁵⁵ See the *Lexicon* attached to this *Translation* regarding “أحد”!

³⁵⁵⁶ See the *Lexicon* attached to this *Translation* for the effects of the letter “س” added to a word, as “اِيسْتَمَعَ”!

10. And surely we not <i>nedrey</i> (<i>profoundly know</i>): is evil (<i>to be/being</i>) wanted by whom ^p (<i>are</i>) in the Earth ^w or wanted by them their Lord <i>rashada</i> ³⁵⁵⁷ (<i>discernment of maturity and strict adherence to what is right</i>).	وَأَنَا لَا نَدْرَى أَشَرُّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾
11. And surely we, of us the <i>ssa'lehoona</i> (<i>righteous-people</i>) and of us lesser than <i>tha'leka</i> (<i>he-that-afar-it/that</i>); we were <i>qedadan</i> (<i>splinter</i>) ways ^w .	وَأَنَا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا ﴿١١﴾
12. And surely we presumed that never [<i>we</i>] enfeeble Allah in the Earth ^w and never enfeeble Him [<i>we</i>] a fleeing.	وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا ﴿١٢﴾
13. And surely we <i>lamma</i> (<i>when/whence</i>) we heard the aright-guidance ^x we believed by it ^x ; so whoever [<i>he</i>] believes by his Lord, then [<i>he</i>] fears neither a diminution, nor an overburden.	وَأَنَا لَمَّا سَمِعْنَا الْهُدَى ءَامَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَحْأَفُ خُسْفًا وَلَا زُهْقًا ﴿١٣﴾
14. And surely we, of us the Muslims and of us the <i>qasettona</i> (<i>unjust-people</i>); so whoever <i>aslama</i> (<i>he became a Muslim</i>) then those pursued <i>rashada</i> ³⁵⁵⁸ (<i>discernment of maturity that always concatenates strict adherence to what is right</i>).	وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾
15. And as-to the <i>qasettona</i> (<i>unjust-people</i>) then they ^z [<i>were</i>] for Hell ^w firewood ^x .	وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾
16. And had they ^z straightened on the way ^w surely We (<i>would have</i>) availed (<i>for</i>) them drinking ³⁵⁵⁹ water ^x abundantly.	وَأَلَوْ اسْتَقِيمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿١٦﴾
17. To essay them [<i>We</i>] in it ^x ; and whoever [<i>he</i>] shuns a'n (<i>off</i>) <i>thekre</i> (<i>Qur'an/message of</i>) his Lord [<i>He</i>] threads him a torment ascendingly.	لِنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾
18. And surely the mosques (<i>are</i>) for Allah; so let-not invoke you ^z with Allah an <i>abadan</i> ³⁵⁶⁰ (<i>lone/any-one</i>).	وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾
19. And verily it ^x <i>lamma</i> (<i>when/whence</i>) upped ³⁵⁶¹ Allah's <i>abdo</i> ³⁵⁶² (<i>a slave</i>) invoking Him, <i>kado</i> (<i>they^z nighed/-verged/almost</i>) being on him a <i>lebadat</i> ³⁵⁶³ (<i>packed-crowd</i>).	وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يُكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾
20. Let-say [<i>you</i> ^s]: verily only [<i>I</i>] invoke my Lord; and I partner (<i>deities</i>) not by Him an <i>abadan</i> ³⁵⁶⁴ (<i>lone/any-one</i>).	قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾
21. Let-say [<i>you</i> ^s]: verily I possess for you ^b neither a harm and nor a <i>rashada</i> ³⁵⁶⁵ (<i>discernment of maturity that always concatenates strict adherence to what is right</i>).	قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

³⁵⁵⁷ See the *Lexicon* to this Translation for this rather important word!

³⁵⁵⁸ Ibid!

³⁵⁵⁹ The word “أَسْقَيْنَاهُمْ” rooted in “أَسْقَى” and not “إَسْقَى” And “أَسْقَى” means *availed (liquid) for drinking*! See *الراغب*!

³⁵⁶⁰ The word “أَحَدٌ” is a *proper noun* for whomever it is suitable to be addressed, be it a *singular*, a *plural*, a *masculine* or a *feminine*! See *اللسان*! It means: (1) a *unique one*, i.e. unlike any other, (2) a *lone*, that *stands apart from others*! (3) Literally *one*! However, in English “*lone*” is *singular*, standing alone! So, to keep the concepts of “أَحَدٌ” and “*lone*” simultaneously *transliteration* seems to be a must! The applicable “أَحَدٌ” will or should be obvious from context where it appears!

³⁵⁶¹ There is a distinction between “قَامَ” = “*upped*” = “*got up or rose*” (in the *intransitive* sense, and “*stood*” = “إِوَقَفَ”!

³⁵⁶² The word “*abdo*” = “*slave*,” the denotation of this word is *vastly paradoxical* with respect to Allah vis-à-vis the *humans*! See the *Lexicon* attached to this Translation for an elaboration!

³⁵⁶³ The word “لِبَدًا” means *packed-crowd*, see *القرطبي* and *اللتاج*!

³⁵⁶⁴ See footnote 6365 above regarding أَحَدًا!

³⁵⁶⁵ See *القرطبي* and *اللتاج*!

22. Let-say [<i>you</i> ^s]: verily I, never havens me from Allah <i>abadon</i> ³⁵⁶⁶ (a lone/any-one); and never find [I] from lesser than/without Him <i>multabadan</i> (a refuge/haven).	قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾
23. Except an announcement from Allah and His messages ^w and whoever [<i>he</i>] disobeys Allah and His messenger then verily for him (<i>is</i>) Hell's ^w fire ^w immortals they ^z (<i>are</i>) in it ^w ever.	إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾
24. Until if they ^z saw what (<i>had been</i>) promised they ^z shall know they ^z who ^{a3567} (<i>is</i>) weaker succorer and lesser a number.	حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعُفٌ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾
25. Let-say [<i>you</i> ^s]: <i>en</i> (not) <i>adrey</i> ([I] <i>profoundly know</i>) is (<i>it</i>) near what you ^z (<i>are being</i>) promised or [<i>He</i>] makes for it ^x my Lord an <i>amadan</i> ³⁵⁶⁸ (term-limit end).	قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوَعَدُونَ أَمْ لِيَجْعَلَ لَهُ رَبِّي أَمَدًا ﴿٢٥﴾
26. The invisible Knower, so not <i>yudh'hero</i> ([<i>He</i>] <i>discloses and empowers/manifests</i>) over His invisible an <i>abadan</i> ³⁵⁶⁹ (lone/any-one).	عَلِمَ الْغَيْبِ فَلَا يُظْهَرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾
27. Except whom ^p [<i>He</i>] delighted of a messenger; then verily He, [<i>He</i>] threads from between his hands ^w and from his rear ambusher/ambushers ³⁵⁷⁰ .	إِلَّا مَنْ أَرْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾
28. To know that <i>qad</i> (<i>already and affirmatively</i>) (<i>had been</i>) communicated they ^z their Lord's messages ^w and [<i>He</i>] surrounded by what (<i>is</i>) <i>laday</i> ³⁵⁷¹ (<i>directly and possessively have</i>) them and <i>ahssa</i> ³⁵⁷² ([<i>He</i>] <i>comprehensively counted/reckoned</i>) every-thing numerically.	لَيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَهُمْ وَوَاحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

³⁵⁶⁶ See the *Lexicon* attached to this *Translation* regarding “أحد”!

³⁵⁶⁷ The word “من” here *could* be *interrogative* noun= who,* or *could* be *connective* noun= who, see الدَّر المصون، لـ “إلّا الذي” I believe it's *more likely* to be *interrogative* noun= who,* otherwise it would be read: “إلّا الذي”!

³⁵⁶⁸ The word “الأمَد” = “نهاية الأجل” i.e. the term-limit end! See اللسان!

³⁵⁶⁹ See the *Lexicon* attached to this *Translation* regarding “أحد”!

³⁵⁷⁰ The word “رصدًا” = “راصد” and “رصد” is *one of the plural form*, see اللسان! Or “رصدًا” is “مفعول فيه به” So, that means (1) *ambusher* guarding and keeping away all unwanted intruders! Or (2) “ambushers in an ambush-situation,” guarding and keeping away all unwanted intruders!

³⁵⁷¹ The word “لدى” in “لديهم” from “لَدُنْ” is *closer* than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لَدُنْ” which *closer spatially and more specific*! So, “directly and possessively have” (they^z) seems to indicate such closeness! See اللسان!

³⁵⁷² The word “أحصى” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple enumeration! See البصائر!